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ABSTRACT

This publication contains the analysis instrument developed by the California Ethnic Heritage Program to analyze ethnic studies curricula K-12 and discusses procedures for using the analysis form. The instrument is intended as a training aid to prepare teachers and other persons concerned with education to understand and internalize certain criteria relating to multiethnic and multicultural curricula. The instrument was field tested on a variety of printed and audiovisual materials. See ERIC document SO 009 094 for a list of the curricula reviewed. The analysis instrument is comprised of a Preliminary Screening Form and a Curriculum Analysis Questionnaire. The screening form is to be used in determining whether the curriculum material seems, on brief examination, to justify full analysis or whether the material should be rejected at the onset. The questionnaire is specific and detailed, and is intended to provide the basis for a recommendation concerning the use of an item in ethnic heritage instruction. The questionnaire requires a full review of the contents and format of the curriculum. (Author/RM)

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Guide to
An Analysis of Curriculum Materials For Ethnic Heritage Programs

Prepared by the
Bureau of Intergroup Relations

SP 009 095

CALIFORNIA STATE DEPARTMENT OF EDUCATION • Wilson Riles—Superintendent of Public Instruction • Sacramento, 1976

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Introduction: The California Ethnic Heritage Program

The California Ethnic Heritage Program was established by the State Department of Education in mid-1974 to identify, evaluate, and annotate curriculum materials useful in the teaching of ethnic heritage studies in California public schools. The first year of the program was devoted to work with materials and resources for teachers in kindergarten through grade six. Primary emphasis was placed on studies of the ethnic heritages of Native Americans, Asian Americans/Pacific Islanders, Mexican Americans, and other Latin Americans or Spanish Americans. However, because the program is governed by the concept of cultural pluralism, the heritages of many other groups are also recognized. Thus, the heritages of Portuguese Americans and Jewish Americans were selected as representative of cultural pluralism.

Purpose and Design of the Program

A grant from the U.S. Office of Education under the Ethnic Heritage Studies Program (Elementary and Secondary Education Act, Title IX) enabled the State Department of Education to commence the program. The purpose of this grant and 41 other ethnic heritage grants in 1974-75 was to:

1. Afford students an opportunity to learn more about the nature of their own heritage and to study the contributions of other ethnic groups in the United States.
2. Reduce the educational disadvantage and social divisiveness caused by personnel and curricula that do not recognize the cultural influences in the lives of individuals and communities.
3. Recognize the educational gains that can result from cultural pluralism in a multiethnic nation.
4. Engender in the citizens of our pluralistic society intercultural competence: self-acceptance, acceptance of one's culture, and acceptance of persons of other cultures.

To carry out the field work in the first year, the Department's Bureau of Intergroup Relations contracted with the offices of county superintendents of schools in Los Angeles and San Mateo counties to provide supervision, resources, and services and to organize county and school district teams of persons concerned with ethnic heritage studies in California public schools. Two county advisory councils were also established on which ethnic organizations, schools, and institutions of higher education were represented. The county and school district teams, with the aid of the councils, participated in revising, testing, and assessing the results of using the instruments described in this publication.

Use of Screening and Analysis Instruments

The project design group included state and county coordinators, special consultants, and representatives of California's two other 1974-75 ethnic heritage studies grantees (the Japanese American Citizens League and Bakersfield Community College). The design group decided that a screening instrument and an analysis instrument should be developed, reviewed by all those involved in the program, revised with their advice, and tested through application to a sample of existing materials.

In the development of the instruments, several models were studied. Elements from some of the models were adapted to the unique purposes of the California Ethnic Heritage Program. The models included the following:

1. *Guidelines for Evaluation of Instructional Materials for Compliance with Content Requirements of the Education Code* (Sacramento: California State Department of Education, 1974). This publication was approved by the California State Board of Education on September 12, 1974. Prepared by the Curriculum Frameworks and Instructional Materials Selection Unit, California State Department of Education, the guidelines deal in part with cultural and racial diversity.
2. *Ethnic Heritage Materials Analysis Instrument.* This instrument was developed and published by the Social Science Education

Consortium, Inc., Boulder, Colorado, to analyze social science curriculum materials under an ethnic heritage studies grant. The instrument is copyrighted (1974) by the consortium.

3. *A Guide to Textbook Evaluation.* Dated September, 1974, this publication was prepared and published by the Task Force for the Evaluation of Instructional Materials, a San Francisco Bay Area group.
4. *A Guide to the Analysis of Schoolbook Content.* This series of handbooks was prepared and published by the Far West Laboratory for Educational Research and Development, General Assistance Center, San Francisco (October, 1974).
5. "Analysis of Compliance—State Education Code." This evaluation form was developed by the Japanese American Citizens League for application to social science texts proposed for adoption by the California State Board of Education.
6. *EPIE Materials Analysis Form.* This instrument is used to analyze the instructional design of various kinds of educational materials and is copyrighted (1974) by the Educational Products Information Exchange Institute, New York City.

Objectives of the Ethnic Heritage Program

The long-range objectives of the program were to identify uniform criteria and devise a procedure and format for the review and assessment of all types of ethnic heritage instructional materials for use in kindergarten through grade twelve. Instructional materials in every discipline taught in the public schools, not in the social sciences alone, were to be subject to examination. The review and assessment were to embody the criteria, and the procedure was to be applied by any interested person, not solely by educators or persons well-grounded in the culture of a particular ethnic group.

Participants in the program viewed ethnic heritage studies as strands that should appear throughout the curriculum, should be articulated with other appropriate subject matter on a thematic basis, and should not be offered as a supplement, addition, or option. They sought to identify gaps in traditional curricula that may have been caused by ignorance, bias, or lack of balance; and they aided the effort to make the total school program democratic, hospitable to differences, useful in the development of intergroup understanding and of a positive image and identity for children of every group, and representative of ethnic and cultural diversity. The participants were concerned with fairness and accuracy in curriculum materials as to religious, occupational, socioeconomic, and sexual differences. However, only matters relating to ethnic heritage were emphasized in the guide and instruments. The participants suggested that the guide and instruments could serve as models for future curriculum analyses dealing with other critical concerns.

Results of the Ethnic Heritage Program

Personal growth was the most valuable result of the development and testing program for the participants. By the end of the year, they had concluded that others using the instruments would also benefit from asking the same questions; internalizing the same concerns; learning to distinguish between ethnic and multiethnic perspective; and understanding more deeply the reasons for choosing one book or film instead of another. In this way children would be brought to know and feel the meaning of their cultural roots in a pluralistic society.

The printed and audiovisual materials examined in the process of field testing were only a sample of the innumerable quantity and variety of texts, supplementary books, guides, lesson plans, films, filmstrips, tapes, records, and other materials used in the schools. The sample was limited to items in English, although these or similar instruments could be applied to non-English materials. The purpose was not to develop a comprehensive or selective bibliography but to assess the relevance and effectiveness of the screening and analysis instruments. The instruments themselves, as reproduced here (see Appendix A and Appendix B), are almost the same as those used by the review teams. Only a few minor revisions, based on field experience, have been made to clarify the questions or improve the procedure.

A limited number of copies of an annotated list of curriculum materials that were reviewed by two or more team members are available upon request from the Office of the San Mateo County Superintendent of Schools or the Office of the Los Angeles County Superintendent of Schools.

The best use of the program's outcomes in the near future will be the training of teachers and others to identify and evaluate ethnic heritage curriculum materials and to fit the materials into

the frameworks of textbook selection, curriculum planning, and instruction. One such effort was inaugurated in the summer of 1975 when an ethnic heritage team working in the Los Angeles Unified School District prepared a publication on multicultural curriculum design for kindergarten and grades one through three for field testing in selected Los Angeles schools during the 1975-76 school year. It is expected that many California school districts will employ this publication as an aid to inservice preparation of school staff in the history, culture, and current problems of racial and ethnic minorities under the provisions of Education Code sections 13344 through 13344.4.

Faulty Assumptions on Race and Ethnicity

Educational activity is based upon beliefs, implied or explicit, that suggest the direction in which an activity will go. In the review of ethnic heritage materials for school use, certain beliefs or assumptions (the conventional wisdom) that seem woven into the fabric of much of American education are significant.

The conventional wisdom that exists in American education about race and ethnicity leads to a multicultural curriculum that is compensatory, is selectively but unsystematically included in school programs, and is often separately structured. It is the consensus of the ethnic heritage design group that this conventional wisdom promises limited success at best for programs intended to enrich the multicultural aspects of the total school experience. A few of the commonly held assumptions of the conventional wisdom are examined in this section. The design group suggests that these assumptions be given careful consideration before a review of specific materials is made:

1. *There is only one right way to live, to believe, and to behave.* One source of confusion about ethnic heritage material relates to the reasons for its inclusion in school programs. Some persons see its inclusion as a strategy by which "outsiders" can be brought into the mainstream; others see it as a means of building pride and a stronger self-concept in the "outsider." Separate courses and centers may be necessary, but they should be subjected to the same scrutiny as an integrated, pluralistic curriculum that makes creative use of diversity.

2. *Differences equal deficits.* Some educators apparently believe that the members of certain minority groups that differ in language, race, religion, culture, or status from the majority population are less able, perhaps even genetically inferior. In such cases persons in the dominant society tend to regard themselves as normal and the members of minority groups as abnormal and deficient. Materials and resources are then selected that are compensatory and remedial.

3. *Differences are strange and are, therefore, to be feared, avoided, or simply tolerated.* According to commonly held assumptions of the conventional wisdom, justification for a prejudicial view toward a group may be that group's high achievement. Seen as an intellectual or economic threat, the high-achieving group, when no defect can logically be attributed to that group, may become subject to the prejudicial view commonly caused by fear of the stranger. Minority religious groups that challenge majority religious practices in the schools may be disliked as "un-American." If the customs and contributions of the minority groups are presented, they may be presented as somewhat quaint deviations from the desirable norm rather than as equally valid parts of a mosaic.

4. *Everyone in the United States has a common experience.* This assumption leads to limited choices of curriculum, standardized tests and texts, and conventional teaching methodologies to which minority students often do not respond. A focus only on the similarities of the experiences that children and teachers bring into the classroom rather than on real differences can have an important influence on decisions made by administrators and teachers.

5. *The victim is the source of problems, prejudices, and discriminatory practices.* Some educators approach the matter of serving a mixed population with an attitude that the source of problems, prejudices, and discriminatory practices is the victim, partly because the victim is stereotyped as a member of a minority group. Minority communities may, for example, be labeled as culturally deprived, overaggressive, or lazy. "If they would only change," the conventional wisdom goes, "they could succeed." Political, economic, and social realities are ignored. Also ignored is any suggestion that the source of difficulties may be the dominant society's treatment of minority groups in general and individual members of these groups in particular.

6. *Successful members of minority groups are self-sufficient.* Many persons believe that the members of ethnic minority groups who have succeeded have done so wholly through their own efforts. An alternative assumption is that there are conditions

and mechanisms not readily apparent that aid those who succeed. These conditions and mechanisms may work differently for different ethnic groups at different times and under different conditions. The differences suggest that an understanding of the experiences of one ethnic or immigrant group may not be directly relevant for understanding the experiences of another group. A variety of ethnic heritage materials is needed.

7. *Things are exactly what they seem to be.* Many educators assume that facts and events, especially those described in print, are culture-free and uncolored by personal perceptions and definitions. This assumption has two by-products. First, there may be an uncritical acceptance of standardized test scores, widely used materials, and much-repeated "facts." Second, a conviction may exist that recent legal and administrative mandates relating to equal opportunity have resulted in immediate and significant improvements in both school and society. A critical look at most institutions should lead one to an opposite view. A large gap exists between mandates and reality, especially as to the treatment of diversity in the schools. Where resources have been acquired by school systems, they are often used in fragmented fashion and are largely dependent on the whim of the individual educator.

These assumptions are not comprehensive. They are merely a few of the many commonly held assumptions that must be questioned if we are to move beyond the use of token multicultural materials to the inclusion of pluralistic ethnic heritage materials in school curricula.

Procedure for the Analysis of Curriculum Materials

The design group has suggested that the best use of the instruments contained in this publication is as a training aid to prepare teachers and other persons concerned with education to understand and internalize certain criteria relating to multiethnic and multicultural curricula. Once the teachers and others have attained that understanding and internalizing, they will probably not continue to complete the forms for every book or other material under consideration. The length and detail of the instruments are necessary to identify sequentially the concerns that the design group believes to be essential to the process of ethnic heritage curriculum analysis.

Preliminary Screening Form

The preliminary screening form (see Appendix A) is to be used in determining whether an item of curriculum material (guide, lesson plan, book, film, filmstrip, record, tape, or other medium) seems, on brief examination, to justify full analysis or whether it should be rejected at the outset. The screening form requires only a sampling of contents and format and should take little time to complete.

Curriculum Analysis Questionnaire

The ethnic heritage curriculum analysis questionnaire is specific and detailed (see Appendix B). It is intended to provide the basis for a recommendation as to the use of an item in ethnic heritage instruction. The questionnaire requires a full review of the contents and format and should be completed by at least two reviewers before any action is taken. Whenever possible the review should include testing the material in a classroom. Before using the analysis questionnaire, the reviewer should become thoroughly familiar with its parts and with the explanation given. Then the reviewer should examine the material thoroughly, perhaps taking notes, before answering any questions.

The analysis questionnaire (as well as the preliminary screening form) has been designed to be used with a variety of types of curriculum materials. Not every question or criterion will apply in every case. If a question is not applicable, the reviewer should so indicate. The analysis questionnaire is to be filled out sequentially; therefore, the reviewer should begin with the items on the first page. He or she should be aware of the following characteristics of the questions:

- *Questions 1 through 6* are concerned with the instructional purpose and design as stated by the author or publisher and as indicated by the title page, preface, or introduction.
- *Question 7* is concerned with the physical quality and characteristics of the material.
- *Questions 8 through 17* deal with the ethnic perspective of the material; that is, the treatment of specific racial and ethnic groups. The questions should be answered on the basis of a total impression of the material.
- *Questions 18 through 30* deal with the multiethnic perspective; that is, the manner in which the material may be used to teach interrelationships in a society that values social, ethnic, and cultural pluralism. The questions should be answered on the basis of a total impression of the material.
- *Questions 31 through 39* are concerned with evidence of biases that may limit the usefulness of the material; teacher materials and the extent of necessary teacher preparation; and techniques that may exist for assessing student progress in reaching instructional objectives.
- *Questions 40 through 45* are summary in nature. They provide for a general evaluation of the material and a final recommendation as to its use in ethnic heritage studies.

It is expected that the reviewer will examine the material itself whenever necessary to clarify a judgment and that the spaces for comments will be used whenever a yes or no answer requires qualification or extension. Examples and page numbers or other citations should be given as often as possible, especially if the completed form is to be used in the process of decision making by a school or agency or in the writing of annotations.

Appendix A

Curriculum Materials for Ethnic Heritage Programs
Preliminary Screening Form

This preliminary screening form is to be used in determining whether an item of curriculum material (guide, lesson plan, book, film, filmstrip, record, tape, or other medium) seems, on brief examination, to justify full analysis or whether it should be rejected at the outset. Only a sampling of contents and format is required. No item will be accepted for final analysis that does not meet all of the four criteria given in this screening form.

Title	Date of publication
Author	Preliminary reviewer (print name)
Publisher or source	Date of this review

1. Relevance (check [✓] yes or no):

The item should appear relevant to the teaching of the ethnic heritage of one or more minority groups (e.g., Native Americans, black Americans, Asian Americans/Pacific Islanders, Mexican Americans, other Latin Americans or Spanish Americans, Portuguese Americans, Jewish Americans) and/or to teaching about cultural diversity and pluralism in America.

	Yes	No
a. Does the content include a discussion of one or more minority groups within the United States?		
b. Do the pictures or illustrations clearly portray minority persons, places, or cultures?		
c. Are persons (or animals representing persons) of clearly different ethnicity portrayed in close, beneficial interpersonal relationships (e.g., as husband and wife, as friends, as work partners)?		
d. Are characteristics portrayed in a way likely to counteract stereotyping (e.g., dark skin color shown as desirable, poor people shown as worthy and contributing)?		
e. Does the content portray clearly the advantages of diversity among individuals or groups?		
f. Is there other specific evidence of appropriateness to ethnic heritage education? If so, specify under "Remarks."		

2. Appropriateness (check [✓] yes or no):

The item should be appropriate to one or more grade levels from kindergarten through grade six.

	Yes	No
a. Is the vocabulary level appropriate for the intended grade level(s)?		
b. Is size of print and format appropriate for the intended grade level(s)?		

3. Standards of quality (check [✓] yes or no):

The text, illustrations, format, and general style should meet standards high enough that the use of the item can be recommended.

	Yes	No
a. Are those features clearly appropriate to the intended purpose?		
b. Is the presentation clear?		
c. Is the item durable and not too expensive?		
d. Is the aesthetic quality good?		

4. Nondiscriminatory content (check [✓] yes or no):

The author(s) should avoid any reference that may be construed as grossly hostile, prejudiced, discriminatory, or adverse to any ethnic group.

	Yes	No
a. Do pictures or illustrations portray members of a minority group in nondemeaning ways (unless a mitigating explanation is given; e.g., slaves presented as human, not faceless and subservient)?		
b. Does the textual matter avoid negative allusions to minority persons (including demeaning terms) without mitigating explanation?		

Reviewer's recommendation:

Recommended for full review_____ Not recommended for full review_____
(Give reasons under "Remarks.")

Remarks

_____

_____

_____

_____

_____

_____

_____

_____

_____

Appendix B

Curriculum Materials for Ethnic Heritage Programs

Curriculum Analysis Questionnaire

This specific and detailed curriculum analysis questionnaire requires a full review of the contents and format of each item. A questionnaire for each item under review should be completed independently by at least two reviewers before any action is taken. Each reviewer should read the material carefully, perhaps taking notes, before answering any questions. Then the form should be filled out completely and sequentially. Use the spaces for comments whenever a "yes" or "no" answer requires qualification or extension. Give examples and page numbers or other citations wherever possible. Whenever feasible, the review should include testing the material in the classroom.

This analysis is intended to provide the basis for a recommendation as to the use of an item in ethnic heritage instruction.

<table>
<tr><td colspan="2">Title</td><td>Date of publication</td></tr>
<tr><td colspan="2">Author(s)</td><td>Reviewer (print name)</td></tr>
<tr><td colspan="2">Publisher or source</td><td>School</td></tr>
<tr><td colspan="2">Edition (If part of a series, give title.)</td><td>School district</td></tr>
<tr><td>Content area</td><td>Grade level(s)</td><td>Date of this review</td></tr>
</table>

If correlated with course of instruction, specify:

Setting (check all applicable):

☐ Urban ☐ Suburban ☐ Rural

Type:

☐ Guide ☐ Lesson plan ☐ Book ☐ Film ☐ Record/tape

☐ Other (specify)_____

Production:

☐ Commercial ☐ Student ☐ Teacher ☐ School district

Length (pages or time)_____ Year produced _____ Available from source?_____

How may copies be obtained?_____ Price_____

This analysis is based upon (check all applicable):

☐ Review of student material ☐ Review of teacher material ☐ Use in own classroom

☐ Observation of use in another classroom ☐ More extensive testing

Instructional Purpose and Design:

1. Describe the general content and format of the material:

2. What is the instructional purpose of the work (e.g., to improve communication skills, to facilitate understanding of diverse groups, and so forth) as stated by the author or publisher?

3. What is its recommended role in the curriculum (e.g., basic textbook, supplementary unit, and so forth) as stated by the author or publisher?

4. What is its target population (e.g., grade level, ability level, socioeconomic status, and so forth) as stated by the author or publisher?

5. What organization(s) or group(s) sponsored the development of the material?

6. What specialists were consulted in the development of the material (e.g., representatives of ethnic groups, representatives from different geographic areas, experts in different disciplines)?

Physical Characteristics of the Material:

7. Describe in detail the quality of the physical characteristics of the material (e.g., paper, binding, print, pictures or illustrations, recordings, labeling, manageability of parts, auxiliary materials needed but not supplied, and so forth):

Ethnic Perspective (Use spaces to check [✓] or comment.)	Native American	Black American	Asian American/ Pacific Islander	Mexican American	Other Latin or Spanish American	Portuguese American	Jewish American
8. Are these racial and ethnic groups included in the material?							
9. Are these groups mentioned frequently and integrated into the material?							
10. Does the material show the unique experiences and characteristics of these groups within the United States?							
11. Are these groups shown as diversified and heterogeneous, with individuals portrayed in diverse life situations and occupations?							
12. Are group members portrayed in a negative, patronizing, or stereotyped manner? Cite examples and give page numbers.							
13. Are members of these groups portrayed as active or problem-solving?							
14. Are the contributions of these groups to society presented or discussed?							
15. Are the problems faced by these groups presented or discussed?							
16. Does the material provide perspectives of and expressions by members of these groups?							
17. Does the material provide a fair and accurate portrayal of these groups?							

Multiethnic Perspective (check [✓] and comment):	Yes	No	N/A
18. Are opportunities provided for students to examine in depth the values, beliefs, points of view, and/or experiences of one or more ethnic groups?			
19. Is the student encouraged to develop and examine his/her own opinions and values regarding ethnic diversity?			
20. Does the material foster appreciation of ethnic and cultural diversity as a positive value?			
21. Are activities and experiences other than those common to the mainstream culture or white middle class included?			
22. Does the treatment of ethnic groups show them as participating in the mainstream culture?			
23. Are persons of different ethnic groups shown as interacting as equals?			
24. Are interrelationships among ethnic groups demonstrated?			
25. Is the United States portrayed as having been developed by diverse groups in a pluralistic way?			

	Yes	No	N/A
26. Is the United States portrayed as a nation of differing groups that sometimes compete or conflict with each other?			
27. Is the subject of prejudice or discrimination against ethnic groups portrayed or discussed?			
28. If inequities are portrayed, are the causes of inequities clearly presented?			
29. Are the cultural differences of ethnic groups shown as having their own value and as making contributions to society?			
30. Is the material consistent throughout in portraying different ethnic groups fairly and accurately?			
Biases in the Material (check [✓] and comment): 31. Does the material reflect any religious bias?			
32. Does the material reflect any sex bias?			
33. Are any other biases apparent that would make the material less useful (e.g., sectional, occupational, socioeconomic, role stereotypes, or physical stereotypes)?			

	Yes	No	N/A
Teacher Materials (check [✓] and comment):			
34. Does the teacher's guide or lesson plan help the teacher clarify the material for the student? (If deficiencies exist in the student material, does the teacher material make up for such defects?)			
35. Are the activities appropriate to the material and the suggested student population? (Would they also be appropriate to differing ethnic, cultural, or socioeconomic groups?)			
Teacher Preparation (check [✓] and comment):			
36. Before this material is used for the first time, would the teacher have to spend a long time preparing for use? (How long? Would special training be needed?)			
37. Would using the material on a day-to-day basis require much preparation time by the teacher? (How much?)			
Evaluation Techniques (check [✓] and comment):			
38. Does the material provide any method of assessing the students' prior knowledge?			
39. Does the material provide any method of assessing the progress made by the student or his/her current knowledge? (Do these evaluation techniques cover only the basic subject matter, only his/her concepts of ethnic heritage, or both?)			

	Yes	No	N/A
Summary (check [✓] and comment): 40. Does the material appear to make use of the correct methods, scope, and sequence to achieve the instructional goals and objectives of the author?			
41. Do the suggested activities promote a multiethnic, multicultural perspective?			
42. Do the evaluation techniques appear to be sufficient? (Do they measure the degree to which the student has mastered the goals and objectives of the material?)			
Final Recommendation (check [✓] and comment): 43. Do you recommend the use of the material? If so, for what instructional purposes?			
44. Do you have reservations about the use of this material? If so, please explain.			

45. Please justify your final recommendation. (You may wish to do so by comparing this material with other materials on the same theme.)